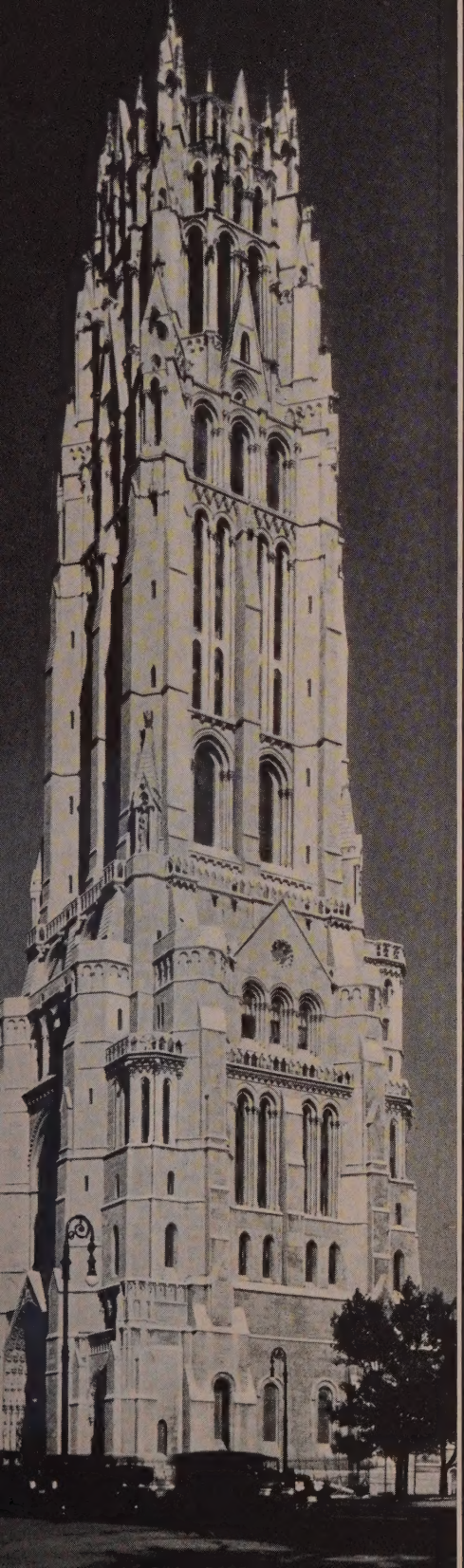

The Church Monthly

MARCH, 1936

The Most Durable Power in the World

The Church Budget

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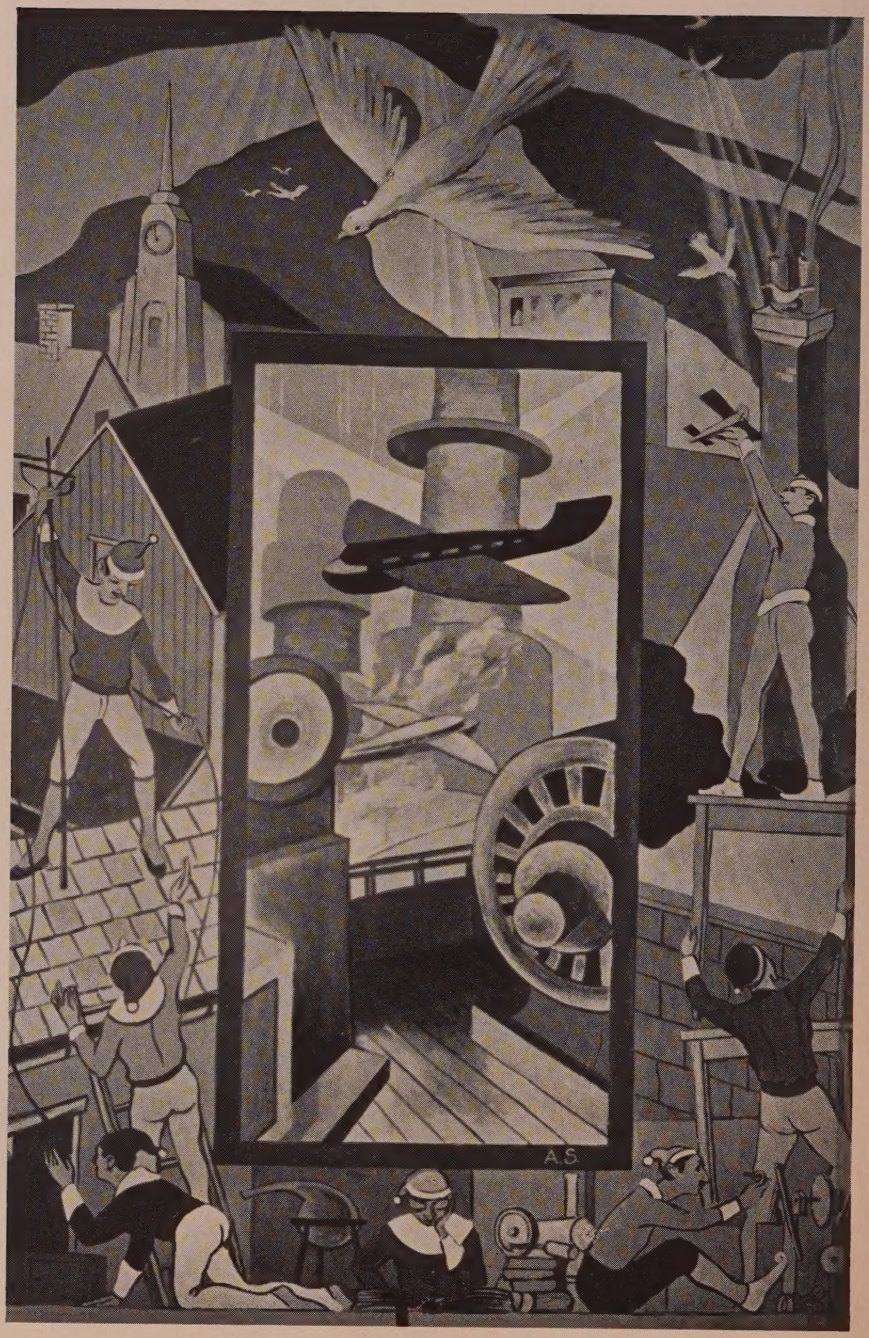

INVENTION. A MURAL IN THE ATTIC (SEE PAGE 96)

The Most Durable Power in the World

By Harry Emerson Fosdick

No saying in the New Testament, oft quoted from the thirteenth chapter of First Corinthians, could be much more familiar than our morning text, and yet, when with cool, appraising eyes one regards it, how incredible it is—"Love never faileth"! Paul said that but, beautiful and desirable though it sounds, how can it be true? Love does fail, obviously, egregiously, sometimes tragically.

Love sometimes fails, for example, because of lack on the part of those who exercise it. Even mother love fails, becoming unwise, over-indulgent, possessive, until like any power under irrational control it can have appalling consequence. As for the love that makes a home, who cannot understand the psychiatrist's remark that of all the emotionally upset people who seek his help half come because they are not married and the other half because they are? Indeed love can fail!

Moreover, love sometimes fails, not only because of lack on the part of those who exercise it but because of callousness, obtuseness, imperviousness on the part of those on whom it is bestowed. It is a sentimental fiction to suppose that sacrificial love is so powerful that sooner or later it will overcome all obstacles and melt the most reluctant heart. Certainly, it did not work that way with Judas Iscariot. Can we imagine affection more unselfish and sacrificial than Christ's? He gave his love to Judas. Well, the scoundrel sold him out for thirty pieces of silver. Certainly love can fail.

Moreover, love fails, not in these individual relationships alone, but as an adequate, cohesive power in society. Were we dependent for our basic social order and security only on the love which men voluntarily have one for another, we should be in a bad way. Our social security, though as Christians we do proclaim our reliance on sacrificial love, rests back on coercive force, upon governments and laws, upon courts and prisons, upon armies and navies even. This is not commonly said in the pulpit but it had better be. We Christians, customarily proclaiming our reliance on the persuasiveness of sacrificial goodwill, need a factually true picture of our situation, depending, as we do depend, for our commonest security upon coercive force. Were that organized social coercion to disappear and nothing be left except voluntary friendliness to hold society together, would not society fall apart, as though, as another put it, we had trusted the personal friendship of the engineer for the conductor to hold a railroad train together? Our society is held together by something more coercive than voluntary friendship.

Indeed, how comes it that we have even freedom from smallpox epidemics? Does some one answer that scientific medicine has provided us with vaccine which confers immunity? But that is no adequate explanation. We are free from smallpox epidemics not simply because of vaccine but because of compulsory vaccination. Had it not been for that coercive factor there would have been

in the population a lunatic fringe ample enough to have refused vaccination and kept smallpox going. So we Christians, taking full measure of our constant and habitual dependence on coercion, may well ask what Paul could have meant when he said, "Love never faileth."

At this point, so it seems to me, Christianity stands or falls today. How swiftly the scene shifts! Only a few years ago our difficulties in being Christian lay in another realm. Could we as Christians accept the new science and evolution in particular? How hotly we debated that and how comparatively obsolete the problem seems to us today! For now our bafflement about Christianity's truth lies in another realm. We are committed to a gospel of love. We proclaim God as love, exalt Christ's life of love, appeal to the noblest motives of mankind responsive to love, endeavor in practical service to express the principle of love. "By this shall all men know that ye are my disciples, if ye have love one to another"—that is the core of Christianity and without that there is no Christianity at all.

Once Henry George, the social reformer, and Cardinal Manning, prince of the Roman Church, were introduced and one who was there has never forgotten the two strong profiles as they faced each other in the gathering dusk and the tone of emotion with which each professed his faith. Said Henry George, "I loved the people and that love brought me to Christ as their best friend and teacher." Said Cardinal Manning, "And I loved Christ, and so learned to love the people for whom he died." Well, have it either way; that is the core of Christianity. Some love the people and so are brought to Christ, and some love Christ and so learn to love the people, but, either way, this thing that Paul was trying to say in the thirteenth chapter of First Corinthians is the essence of Christianity: "Love never faileth." Yet look at the world depending on force, coercive tyranny, organized ill will, bloody violence! Do we really believe in the efficacy of love? The cross still stands above the altar, a symbol of our reliance on self-sacrifice to win the world. Do we honestly believe in that? In comparison with this all other difficulties in being Christian today seem to me relatively simple.

Let us see, then, what true and realistic things we as Christians can say about this matter.

In the first place, love does not fail in this sense that man always has to come back to it when he wants something constructive done. Granted the necessity of force. Granted that in the background of our lives coercion stands sometimes like a great dike holding back floods of disorder. Granted even that force may sometimes be necessary to give an obsolete social order a final push and send it sprawling. Say your best about force and its functions, but the limits to what it can do are set and inexorable. Napoleon Bonaparte was probably, as he has been called, the greatest wielder of force in the modern world, but in his Consular days he made this remark: "Do you know what amazes me more than all else? The impotence of force to organize anything. There are only two powers in the world: the spirit and the sword. In the long run, the sword will always be conquered by the spirit." So! He ought to know and we ought to know, too. We have lived through a generation swept by such mass violence as the earth has never suffered from before. What beautiful and constructive thing has all this violence built for humankind? This

present world situation does not argue the failure of love as so many seem to think it does; it displays on a planetary scale the impotence of force.

Here in our own state and nation we are trying now to solve the crime problem by force—by rigorous penalties, Baumes laws, G-men, and what not. Do not misunderstand this as a criticism of the officers of the law; we have presented them with an almost impossible task. Our social workers have carefully mapped out in the large cities of this nation definite areas where, all the time we are trying by force to solve the crime problem, we are producing criminals faster than we can handle them with all our laws and all our prisons. Force cannot solve the problem of crime, constantly produced, as it is, in the slum areas of our cities. Only constructive goodwill can solve that problem—goodwill that cares about decent homes, decent recreation, decent neighborhoods, decent opportunities for boys and girls to live normal lives without being twisted out of shape while they are infants. Morally we are shut up to goodwill for the solution of the problem. Force has failed lamentably.

In 1919 Franklin D. Lane was Secretary of the Interior in the Cabinet of the United States. A high-minded, thoughtful man, he was watching from Washington the consequences of the world war –not a single constructive thing done by it that it had promised—and while, being himself, as he confessed, very uncertain about his own religion, he wrote this to a friend of his who was in Europe: "As for your religion, various of your friends think it odd. I think that you are a subject for real congratulation. A man who can believe anything is miles ahead of the rest of us. . . . John, if you have a religion that can get hold of people, grip them and lift them—for God's sake come over and help us." So, after every momentous exhibition of violence, the human heart cries out thus, as though to say, Physical force can repress, restrain, coerce, destroy, but it cannot create and organize anything permanent. Only spiritual forces can do that. "Now abideth"—yes, after man has wielded all the mass violence he can get his hands upon—"now abideth faith, hope, love, these three; and the greatest of these is love."

Sometimes from that mad world out there, where men so trust in force, I have come into this church alone and have looked at the cross above the altar, and it has seemed to talk to me like this: I am a symbol of apparent failure; I represent the crucifixion of love by men of violence; but long ago they have passed away and all the empires which by violence they founded have passed away and I still am here waiting; there is no way out of human misery but this; whoever believes in violence trusts in a god who cannot create or organize anything permanent; in the long run it is only love that does not fail.

In the second place, love does not fail in this sense that it creates a standard of judgment by which in every human relationship anything less than itself is shown up as inferior, and it erects a goal of endeavor toward which, even despite ourselves, we are pulled from all lesser ways of handling life. Whenever anything beautiful comes into any realm it immediately begins to sit in judgment on the ugliness in that realm. The beautiful thing may seem very small, surrounded, impinged upon, and almost submerged, by the accepted ugliness, but small though it seem to be, there it is, a standard of beauty, simply by being what it is judging the ugliness,

showing it up, making it seem inferior and low, until at last the ugliness tends to shrink back from the silent but tremendous condemnation of the criterion which beauty has set up.

So love has come into the world and whenever we see it beautifully exhibited in persons, in families, among friends, in any degree in any social situation, we know that it is standard, that in so far as we fall short of that we fail, that in so far as we approximate that we succeed. When one takes a long look back across human history, the tremendous changes wrought by this silent influence of the love criterion cannot be denied. Our forefathers of Northern Europe used to think of Valhalla as a place where every day they would "put on their armor and go out into the court and fight, and fell each other." Well, who now, after only a few centuries, could be so hard as to dream of such a heaven or even desire such an earth? Another standard has come even among us ferocious people of the Northern races so that we know that when any human relationship is not friendly it is so far wrong, that, as Professor MacIver of Columbia puts it, "When force is much in evidence it is a pathological symptom," that almost despite ourselves we do judge human relationships by the criterion of goodwill, by our approximations of it and our lapses from it.

The first group of true friends in human history, whoever they were, certainly started something. They never could have guessed how much they started. Imagine them, the first group of true friends in a world where there never had been friendship quite like that before. How weak at first the principle of their relationship must have seemed in the world of violence, but how immediately it began sitting in judgment upon any other principle of human relationship, showing it up, making it appear foolish and fallible, until Plato came at last with his belief, as Professor Whitehead of Harvard phrases it, that even creation was the victory of persuasion over force, and Aristotle devoted two chapters of his great work on Ethics to friendship, concerning which he said: "Friendship holds mankind together in communities and cities," and then Jesus came and set the criterion of love where it cannot be displaced. There it stands judging us—however we may twist and squirm and try to escape—still judging us, even in international relationships, because, moving out into an intermeshed, reticulated, interdependent world, the criterion of goodwill becomes ever more, not less, imperious. By that criterion we sink or swim, survive or perish.

If, now, some one protests that, even so, it is not possible for us as nations and as individuals to go out into the world as it is today and live on the pure and absolute standard of love, I agree. Alas, we have to modify our love with shrewdness, canniness, cagyness, hardheadedness. It does nobody any good to let him use us for a doormat to wipe his feet upon. Even Jesus said we had to be as wise as serpents while we were as harmless as doves, and that is a difficult combination. Probably Professor Whitehead is right when he says, "As society is now constituted a literal adherence to the moral precepts scattered throughout the Gospels would mean sudden death." But what I fear for myself and for you is that, easily impressed by this obvious aspect of the facts, we shall neglect the Christian venture—pushing love out in

every relationship of life as far as we can make it go. Risk things for it; stake yourself on it; stop being cynical about it; widen the margins of its application; believe in it. For, mark it, when Hitler and Mussolini are gone and their policy in retrospect looks as Napoleon Bonaparte's looks now to one historian, as an irrelevant episode, still the love standard will be here judging us, saying, Approximate this or perish—"*In hoc signo vinces.*"

In the third place, love does not fail in this sense that it makes beautiful the personal lives of those who exercise it. Commonly we think of love in terms of those on whom it is bestowed, but I am sure that Paul was thinking here as well of those who possess love in themselves, lives in which the spirit of goodwill dwells and makes the whole house beautiful.

The old world in which Paul lived was as violent and vicious as ours and worse, and yet see the life, lived within it, which is pictured in this thirteenth chapter. To live in a bitter world and not be a bitter person –if you know any one like that, you do not need a preacher to explain to you that love is no failure. It is the most supremely beautiful success in the world. After all these centuries of human history, what is it that we have most right to be proud of? Only one thing supremely, I suspect—the men who have loved the world, who have risen above life's bitterness and have loved the people even when the people were unresponsive, callous, ungrateful, who have loved the people so that all their best ability and brain were given to the people's good. That and some of the consequences of that are the chief causes for just pride and hope we have from the long story of mankind. For, wherever else love may seem to have failed, it has not failed in producing the world's great souls.

Take not a conventional saint but a scientist like Pasteur, creator of modern medicine, with his profound and practical religion and his single-minded devotion to the welfare of the people. "He was," says his biographer, "convinced that a man of pure science would complicate his life, the order of his thoughts, and risk paralyzing his inventive faculties, if he were to make money by his discoveries." So Pasteur disciplined himself in single-minded devotion to the people and refused to let money-making be entangled with his epoch-making discoveries. What that life has done for the world has long been an open book but what that spirit did for the man who possessed it who can estimate? No, love does not fail.

Yet how many modern sophisticates seem to think that they are being hard-headed when they talk of vindictiveness, anger, ill will, cold-bloodedness, shrewdness as being strong and think of love as soft and weak! Look at the consequences of these attitudes on the lives of those who harbor them. Hatred is not strength; it tears the possessor to pieces; it blurs his mental vision; it makes objective judgment impossible; it muddies up all the waters of his soul. It does no good to anybody. It is an emotional debauch, whose worst ill consequence befalls the one who indulges in it. In comparison with that do you call the lovers of man soft? Pasteur soft? David Livingstone soft? Sir Wilfred Grenfell soft? Jesus soft? See him towering there, the great non-conformist of the world, who for man's sake bore a cross rather than trim the truth. If you will not take it from a preacher, then take it from Shakespeare:

. . . Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark.

Moreover, this durable glory can be yours and mine. There are some achievements we cannot reach but this we can. There are some propositions necessary for the salvation of mankind which you and I cannot have much of a hand in proving, but we can have a hand in this—every life a valid piece of evidence that, when it comes to producing the finest spiritual quality that life knows, love never fails.

Finally, love does not fail in this that it keeps discovering possibilities, both personal and social, among the actualities and brings them out. Ill will has chronic eye trouble—it cannot see far. It becomes angry about what is and so lacks insight to see what can be made of it. But love has eyes; it keeps discovering not simply what individuals and social situations are but what may be made of them if they are treated right and all their potentialities brought out.

Surely, many of us here need no argument to demonstrate that. Are we not an illustration of it ourselves? Wherever should we have been if love had not discerned in us what only love could have guessed was there and then by patient faith and sacrificial care brought it out? Here is a neglected aspect of our morning's truth. Love is not simply an emotional attitude to be set over against hard-headed intelligence; love is an indispensable road to knowledge of a kind that cannot be gotten at by any other path. For, while sheer intellect can discover the actualities in human life, only love has ever seen the possibilities in human life. Underline this: *There are truths about humanity that never would have been known unless love had discovered them.* That we could run schools by goodwill, without corporal punishment, without violence in the background, that we could make schools victories of persuasion over force—it took love to discover that. That we could have families without giving the father power of life and death over his children, as was once considered to be indispensable, and without the constant flourish of the rod and threat of violence—it took love to discover that. That we can have an economic life free from the terrific coercions which keep millions down, and can even run our nations without the insanity of war, is the kind of knowledge which always must exist first in the insights of goodwill before it can exist in the area of demonstrated truth. For love has eyes to see in souls and in societies what may be done with them, and if ever the eyes of love should close the hope of the world would be forever dead.

Ah, Cross of Christ, grow real to us again. For the violence of this world does often discourage our faith in thee and almost persuades us that love has failed. We need to see again that everything else without love has failed and that, lacking it, even our Western civilization may wretchedly collapse. We need a fresh vision not only of love's grace and beauty but of its abiding and dependable durability.

In the cross of Christ I glory,
Towering o'er the wrecks of time.

Dr. Fosdick preached the foregoing sermon November 24, 1935.

Prayer

By Harry Emerson Fosdick

Eternal God, great beyond our imagining and yet closer than our own breathing, we worship Thee. Clarify our thoughts of Thee. Elevate our imaginations of Thee. Chasten and beautify our emotions toward Thee, and dedicate us afresh to Thy holy purposes.

We come into the sanctuary in the midst of a generation when Thou dost need us. Mysterious God, Who never dost some things until Thou dost find a man to do them, Thou needest us. Men and women and children, frail and human though we are, Thou dost require us, our character upright, our purposes pure, our hearts unselfish, that through us Thou mayest flow to the refreshment of this needy time.

And because we live in a generation when Thou dost need us, we live in a time when we need Thee. O God, without Thee we can exist but we cannot live. It is in Thee that the deep fountains of life's meaning are—purpose and love behind the world, through it and ahead of it, giving significance to life so that even in the midst of difficulty we may keep our hearts high. We need Thee. Here in the place of prayer we beseech Thee that hearts that have been cast down may be lifted up, courage that has drained away may be renewed, wisdom that has been lost in bewilderment may be regained again in steadiness and insight, and that integrity of character which has been shattered by the blows of temptation too great for our unaided strength may be recovered by Thy grace.

O God of grace and glory, we acknowledge our need of Thee. Pass, we beseech Thee, amid this congregation. Come close to every waiting and worshiping heart here. Beyond the power of any human mind to think or words to speak the wants of the hearts that here are worshiping, understand Thou us, O God, and not according to our asking, but according to the overflowing of Thine eternal goodwill bless us all. Minister to us from the deep reservoirs of Thy power the strength we need in the inward man to live and to serve Thee well, and so empower us that, when on the morrow we look the world in the face, it may not stare us down.

Give us a victory over life. Lift us above environmental circumstance to an altitude of spirit with wide perspectives and broad horizons so that, though we be little in body, in spirit we shall be greater than the world, in it but not of it because we are with Thee. And so may we have a hand, not only in building character within ourselves and helping it in others, but in so shaping the circumstances of this world that it may be easier for the sons and daughters of men to achieve life indeed. We ask it in the spirit of Christ. Amen.

The New Benevolence Plan of The Riverside Church

ANYONE at all conversant with the experience of this church during the last decade has seen many very definite departures from the ways of former days. It has been obviously true of us in so far as the architectural setting of our work is concerned. This congregation has built and occupied two new structures in the short space of fourteen years and has incorporated in the design of the present building features and facilities that have been in themselves vivid evidence of a changing attitude and philosophy even as in them the new equipment has influenced the direction of the changes. Our internal schedule, our intra-mural program, has developed healthily and rapidly to the point where questions of available time and space are paramount in the consideration of the responsible officers and committees.

In the sphere of benevolences we have also been undergoing a very significant transformation. Fifteen years ago we were proceeding upon a plan of giving which was almost 100% a matter of supporting the established missionary objects sponsored by the Home and Foreign Boards of the Northern Baptist Convention. At that time the church assumed a five-year pledge of one million dollars which it raised and contributed to the so-called "Forward Movement" of the denomination between 1920 and 1925. This level of giving was maintained for a few years after that and its momentum made it possible for us to continue to "give as much for others as for ourselves" even into the first year or two after our current expense budget had been so greatly increased by the necessities incident to an enlarged program in this very much more adequate building.

Now if in reading the above paragraph you have been keeping in mind what was impending and what later actually happened in the economic world you will appreciate that our very generous figures were bound to suffer contraction. Perhaps the decline in missionary or benevolent contributions which we have experienced can be in some measure accounted for by a reference to what has happened generally in this field. For instance, churches affiliated with the Northern Baptist Convention dropped in their total benevolent giving (that is, in total of amounts they spent outside of their own current expense budgets) from the sum of $6,302,958 in 1926 to the sum of $3,069,397 in 1935. In their total contributions to the unified benevolence budgets of the Northern Baptist Convention they dropped from $4,902,062.56 in 1926 to $2,283,222.08 in 1935. The drop between 1926 and 1930 was less than $400,000.00 over the five years in contributions through the denomination but in the following five years a decline of $1,945,141 was registered.

These figures from Baptist sources represent an experience that has been general among the denominations. Within the week the Episcopal Church, through the National Council of the Church, announced a prospective cut

in its missionary budget for the coming year of $158,917, involving the recalling of missionaries and the closing of some projects that have been operating for more than a century.

These figures and these incidents, together with other data of similar import coming from the offices of every missionary board in the land, make clear enough the radically changed situation confronting the churches in the field of missions and benevolences.

The "Laymen's Inquiry" was launched in 1930 out of the realization upon the part of a group of interested churchmen that church competition which had proved so unfortunate and costly at home had been also an unfortunate factor on the mission field, that inefficiency and lack of intelligent planning in the church extension work in the countryside and cities of America had likewise helped to blight the growth of Christianity abroad. It sent a large corps of competent and sympathetic men and women across the world to learn the facts, to analyze them and to provide for their submission in pamphlet and book form to the people of the churches at home and particularly to the responsible boards, officials, and committees. The resultant studies have long since come to hand and one organization, A Movement for World Christianity (The Modern Missions Movement), has been created to continue the study and to attempt to keep abreast of conditions in the entire field for the sake of interested individuals and churches who may wish to know about particular projects and their relative merits. The whole inquiry has made it plain that not all missionary projects are of equal significance and value. This is the particular conclusion to which the Board of Deacons of The Riverside Church has come and out of which came the decision a year ago to reëxamine our own approach to the whole matter.

With less money available than can possibly support the entire missionary structure that has grown up through the years it is obvious that curtailments must be made. Curtailments involve certain selective processes. Somebody has to say what specifically will be curtailed. In the ordinary course of events the respective boards would make the decisions to close or continue a piece of work and the churches furnishing the money would be represented only to the extent in which the boards reflected the interests and attitudes of the various churches.

At this point the new benevolence plan of The Riverside Church begins to function. In effect it is simply a decision on our part, duly arrived at now and authorized by the church, to select specific projects wherever we find them and under whatever denominational sponsorship they may be functioning, or even if they be wholly independent of denominational connections, and to support them in such sums as the facts of their respective budgetary situations may warrant and with due regard to our own available resources, considering of course in each instance our interests and probable commitments at other points.

Such a plan at once transfers to The Riverside Church a responsibility which in the past has been borne by the boards who were the almoners of our gifts. Now it becomes necessary for us to select our own projects and that implies far more information and intimate familiarity than can be arrived at casually. Hence we have the Board of Deacons as the major group responsible for the benevolences of the church. That

Board in turn has created a General Committee on Benevolences.

Inside of this general committee are these smaller committees having specific functions and responsibilities, namely,

The Administrative Committee,
The Research Committee, and
The Information Committee.

The Administrative Committee has the responsibility of final decision as to what projects shall be recommended to the Board of Deacons for support and in what amounts, regardless of whether it be a foreign project, a domestic one, or an intra-mural activity.

The Research Committee takes projects submitted to it by the Administrative Committee and attempts to evaluate them from all angles, studying the available data concerning their budgetary requirements, their available resources, the standard of work done, the comparative significance of the work in the light of other projects. Their reports go back to the Administrative Committee and form the basis on which decisions concerning the projects submitted are made.

The Information Committee has the responsibility of interpreting to the church and its constituency the program of benevolence which the Administrative Committee and the Board of Deacons finally approve. It is the Information Committee which is making this particular explanation now and which in this issue of THE CHURCH MONTHLY, in Sunday Calendars, in pamphlets and letters from time to time, and in talks and addresses in various groups and organizations will attempt to make the projects which we sponsor so much a part of our church consciousness that we will support them readily and enthusiastically even as we pay our minister's salary, put a choir in the chancel, or open our doors to the children of the church school.

PERSONNEL: THE GENERAL COMMITTEE ON BENEVOLENCE

Herbert L. Hill, *Chairman*

Marshall Clarke	Jansen K. Hoornbeek
Dayton J. Edwards	Raymond P. Kaighn
Maltby G. L. Harris	Samuel A. Rutledge

T. Raymond St. John

ADMINISTRATIVE COMMITTEE

Albert L. Scott, *Chairman (temporary)*

Trevor Arnett	Harry P. Fish
Benjamin M. Day	Rolland G. Monroe
Mrs. Dayton J. Edwards	Arthur W. Packard

Rollin G. Tanner

RESEARCH COMMITTEE

National	*Foreign*
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W. S. Richardson	Henry A. Holmes
Paul M. Limbert	Dr. Orville A. Petty

Community
Arthur Swift
Mrs. Evelyn Bevier
Mrs. John A. Fitch

INFORMATION COMMITTEE

One of the Ministers, *Chairman*
Daniel Chase—*Men's Class*
Mrs. Jeanette Brown—*Church School*
Mrs. Charles R. Conklin—*Women's Bible Class*
Miss Margaret T. Applegarth—*Woman's Society*
Miss Marguerite Smith—*Business and Professional Women's Club*
Henry A. Holmes
Wilbert L. Carr } *Board of Deacons*
Herbert L. Hill
A. LeRoy Chipman—*Board of Trustees*
Mrs. Dayton J. Edwards
Miss Mabel Mead
Frank S. Miley
Mrs. Harold V. Milligan
Miss Grace Patton
Philip M. Stimson

THE CHURCH SCHOOL

A Brief Explanation of One Current Expense Item

The Riverside Church School is our effort (1) to help boys and girls grow up and live out their lives as Christians joyously and effectively and (2) to help their parents with the problems they encounter in furnishing a Christian nurture such as only their homes can provide.

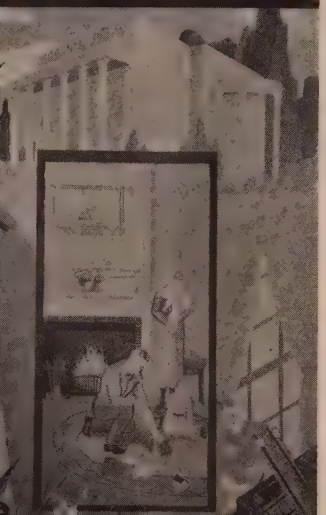
There are about 500 children, ranging in age from nursery to college age, graded according to their day-school standing. There are two classes for students: one for undergraduates and another for graduates. There are three classes for parents and a general class in philosophy of religion open to all adults.

The school is supported by the membership at large, as are the public services of worship, the Wednesday Night Lectures, the Social Service Department, etc. There are no fees required of those enrolling children, although half of the children come from homes not otherwise related to the church. There is a list of children waiting to become regular members of the school and a minimum standard of attendance is required for continuing membership.

The elementary departments meet for three hours on Sunday mornings. Except for the services of worship its activities have more in common with good day-schools than with most traditional Sunday Schools. The High School departments meet for an hour and twenty minutes on Sunday mornings and for a varied program on Friday nights. The school is manned by a staff of about seventy trained leaders, most of whom are paid. Their salaries are the biggest item in the budget of $15,190 required to conduct this enterprise.

The total educational budget of $18,575 includes the provision not only for the Church School but also for the Physical Education Program in the gymnasium and on the playground, for the Arts and Crafts Program, for adult classes during the summer, and a slight subsidy for the Riverside Symphony Orchestra.

NURSERY SCHOOL GROUP—EIGHTH FLOOR, SUNDAY MORNING



Church Support Expenses

May 1, 1936—April 30, 1937

Ministerial Staff (Salaries, Expenses and Special Services)		$37,515.00
Music, Organ, Choir and Carillon		32,060.00
Religious Education:		
Church School	$15,690.00	
Physical Education Program	500.00	
Arts and Crafts	1,160.00	
Women's Bible Class*	825.00	
Men's Class*	400.00	18,575.00
Woman's Society*		360.00
Business and Professional Women's Club*		150.00
Riverside Guild*		400.00
Secretarial Staff (Secretaries, Stenographers, Typists, etc.)		9,450.00
Business Office (Salaries for Administration, Secretarial, Stenographic, Bookkeeping and Clerical Staff, Sunday Calendars, Telephone, Printing, Postage, etc.)		28,940.00
Building Maintenance and Operation (Salaries for Building and Engineering Staffs, Light, Heat, Power, Supplies, etc.)		83,910.00
Advertising		2,000.00
Insurance (Fire Insurance on Building, Organ, Furniture, etc., Stained Glass Windows, Public Liability, Workmen's Compensation, etc.)		6,500.00
General Expenses		4,640.00
Total Expenses		$224,500.00

SOURCES OF PROSPECTIVE INCOME

Anticipated Plate Collections	$15,750.00	
Income from established memorials, repayment of expense for sight-seeing service, and other expense coverage to be credited against the total Church Support Expenses	100,750.00	$116,500.00
Total to be Raised from Pledges		$108,000.00

*Additional funds are raised by the organization itself to meet its full budget.

Benevolence Budget

May 1, 1936 to April 30, 1937

For the year which is about to close our benevolence budget was divided as follows:

For Church Services benevolent in character as expressed through various organizations and departments of the church for program, relief, Social Service Department, etc.	$20,725.00
For Community Services through social and religious agencies, hospitals, nursing service, children's work, Home for the Aged in New York City	14,750.00
For National Service outside New York City . . .	5,000.00
For Foreign Service through specific projects in hospitals, schools, Christian Literature, Rural Work, etc., of the various denominational and interdenominational agencies	5,600.00
	$46,075.00
Gifts of a benevolent nature routed through the church	29,458.05
	$75,533.05

It is obvious that the two brackets in which we are very weak in our giving are the National and Foreign Services. The General Benevolence Committee is already studying projects in these fields of service—fields in which we have a logical interest as a church and in which we have not as yet been able to participate financially. The Administrative Committee believes that the church should include additional agencies in these areas of national and foreign service; but we cannot advance on this broader base unless we have additional benevolent giving on the part of the church membership. Further curtailment in the intramural and community services is difficult, if not impossible. The Committee would recommend, therefore, that an increased amount be sought for the regular budget which would bring the total to at least $55,000.00 and make it possible to expand in these two directions.

The church meeting on February 26, 1936, voted to raise $55,000.00 for the regular benevolence budget of the church with the further expectation that an additional $30,000.00 would be contributed by individual members to agencies not represented in this budget but in which they have personal interest.

The Frontispiece and Illustrations

THE Arts and Crafts groups have furnished us with pictures of the murals which they have painted for the decoration of the otherwise bare walls of the church attic. We are using these illustrations in this budget issue of THE CHURCH MONTHLY in much the same manner and spirit as the originals have been used in the attic, that is, to give color and interest to the printed page. The general idea of the murals is to present in symbolic form the philosophy and program of the Arts and Crafts group. The frontispiece represents symbolically the will to make practical use of all sorts of materials that may be at hand, such as wood, plaster, copper, wire, clothes, etc., and it is in fact a representation of the spirit of "Invention."

The smaller illustrations that form the border for the display of the budgets represent, respectively, reading down on page 94 and then down on page 95:

Woodworking—Lace making—Interior Decoration

Lithographing—Block printing—Etching

We are here using the activities of the Arts and Crafts group in the church, numbering in their various classes about one hundred and twenty-five people, to represent the entire list of part-time activities that are a part of our larger program here, activities which by their nature can never be considered the major objectives in our philosophy but which go far in opening opportunities for expression on the part of large numbers of people. Other part-time activities gather around the recreational and educational opportunities and make large use of the available facilities, particularly of the gymnasium, the stage and the playground. By "part-time" in connection with these programs we refer primarily to the fact that the leaders in the respective groups are recruited from outside our regular staff, being people with very special skills in their various fields, and are engaged here on a part-time basis. Ordinarily the plan calls for an expenditure on the part of each leader of twelve or fifteen hours each week for a stipend that is based definitely upon this understanding and in consequence the total charge against our budget is kept at a minimum figure. This result, desirable in so far as the budget is concerned, is in growing proportion due to the increased help and coöperation which is being gladly given by volunteers from the congregation and the community.

In this connection we want to express our high appreciation of the work which is done in these groups and to recognize by this word our realization of the disposition of the leaders involved to give unsparingly and without much regard to the "part-time" feature of their connection with us.

Knowing the Benevolence Budget

Most people in the church know what the items of the Church Support Budget stand for because they are more or less self-explanatory. But until a year or two ago, very few of our members could say that they knew what the items in the Benevolence Budget stood for. True, many knew by name the organizations, but their knowledge stopped at that point. Since that time by occasional articles in The Church Monthly, and more particularly through the Church Exposition held last year, we have come to feel that we have more than a passing acquaintance with some of the items.

One section of the Benevolence Budget, the one on Community Service, has come to mean more to us than merely a list of names. This is due to the large increase in personal service which our members have been giving to the organizations on the hill. These organizations have asked for our financial support, but they have asked for more —our interest and personal work. They are having the latter in ever increasing amounts. Members of the church are serving on the Board of Directors of these institutions. They are acting as teachers in arts and crafts, and leaders of clubs; teachers of English and hostesses at social gatherings. They are assisting in bazaars and benefits to aid in the raising of funds. They are putting on plays and musicals and distributing food and clothing. They are visiting homes not only to relieve distress, but to carry counsel and goodwill.

Besides all this, we have given liberally of The Riverside Church building facilities. The strongest boosters for this have been the members who have been out working in the community enterprises. They have found a boys' group that has no place to play, or a girls' group which has no club room where they can practice the arts and crafts, or some family that needs some assistance through clothing or furniture. The Church School classes have caught the spirit, and have wanted to share some of their good times with the boys and girls of these institutions. Our Gymnasium is filled two full evenings a week and several afternoons with boys and girls from the neighborhood who count it a real privilege to use our facilities. The new playground is devoted more than 50 per cent of the time to these groups.

Call off the name of one of the organizations in the community section of our Benevolence Budget and many in the several hundred who give their personal service will feel that it is much more than a name to them. To these workers, the contacts with people and their needs have made a name a living thing. They know their Benevolence Budget.

There is another section of the Benevolence Budget, however, which is not so well known, principally due to the fact that we have been giving in the past in lump sums to the total mis sionary enterprise. Now, as has been explained elsewhere in this issue, we change that policy as a church and give to specific projects. The new policy is not going to be a success, however, unless our members get to know something about the new projects. Instead of giving to some Missionary Board, we

have to learn that we are giving to Iloilo Mission Hospital in the Philippine Islands or to the Kimpese Training School in the Belgian Congo, or to the Fanchiachuang Experimental Rural Center. (The names are not so hard to pronounce as they seem.) We hope you will take this new departure seriously; that you will support our plans and familiarize yourself with them. We hope that we can point with pride to this revised section of the Budget, say in about a year, and feel that this section, too, has become like the community section—not a list of names, but organizations that have our financial support, and our real interest as well.

The individual donor is entirely free under this plan to support through our benevolence budget, and is in fact urged to do so, any specific project in which he may be individually interested whether or not it appears in the list of objects recommended by the Administrative Committee and the Board of Deacons. The church in assuming the right of selection for itself is not disposed to deny that right to the individual member. In the large it is expected that our interested members and friends will support our budget but it is recognized that many people have interests and in some cases responsibilities which may lie outside our specifics. We trust that we may continue to be partners with our people in these matters and that our aggregate gifts will be augmented largely by contributions to specific projects which individuals elect to support.

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Photo by Underwood and Underwood

THE FRESH AIR FUND PRIMES THIS PUMP AT OLD OAK FARM

WHAT RETRENCHMENT MEANS ON THE MISSION FIELDS

"The income from the living donor to the Foreign Mission Boards has decreased anywhere from 15 to 60%. In the South, however, the Presbyterians and Methodists are reporting a small measure of recovery.

"There has been a rather level cut—the most serious having been an extensive reduction in missionary personnel, with definite recall of missionaries on short notice. And likewise, there has been only a very limited number of new recruits save only where it was absolutely necessary. They have been reduced to the very lowest limit with the consequence that the missionary staff is getting old, and if this condition continues we will have none but the older missionaries left on the fields."

This quotation from a leading missionary executive represents the response of the societies themselves to the falling off in resources. Many people are apparently cold to the implications of decreased gifts. They say simply "Let them retrench." As a matter of fact they are retrenching and have retrenched. The question soon will be, unless the decline is arrested, "Shall they liquidate?"

While this retrenchment process is going on the church sets about earnestly to see where such money as it may have can be applied to the salvaging and the continuation and extension of the sort of missionary work that has unquestionably proved its worth and gives promise of making a constructive contribution to the building of the Kingdom of God in its broad and inclusive significance.

"AVED:LO" CONCENTRATES ON A WOOD ENGRAVING

Extracts from letters bearing on various projects which we are supporting in our Benevolence Budget.

From letter from the Committee on Friendly Relations among Foreign Students:

"We believe the world today is facing a grave crisis in its international relations. The only way that the crisis can be successfully met is on the basis of world understanding. The factors that cause ill-feeling, distrust, and hate are ignorance, lack of appreciation and misunderstanding. These foreign students among us will be the real nation-builders of the future, and their contacts with American life will do much to determine future relations with foreign countries. . . . We hope for favorable consideration of our appeal."

From letter from American Board of

Commissioners for Foreign Missions, Boston (Referring to Publication Dept. Near East Mission, and Fanchiachuang Experimental Rural Center, North China):

"We are very glad that these projects have appealed to your church as ways in which you can have a part in effective Christian service in others parts of the world. The gift will be of real substantial help in the programs that are being carried on at these points. I know that it will be a real inspiration and help to those in charge of the work on the field to realize that your church with its widespread constituency is taking a share in the work which our missionaries are doing at these points."

From letter referring to contributions to Kimpese Training School, Belgian Congo; Waseda Hoshien, Tokyo; Iloilo Mission Hospital, Philippine Islands:

"During the last few years I have had opportunity to visit each one of the institutions towards the support of which these contributions are designated and am able from personal observation to assure you of the effectiveness of the work which is being carried on by them. My last visit abroad was to Belgian Congo in the summer of the year which is just closing. I stayed for several days at the Ecole de Pasteurs et d'Instituteurs which is the French name of the Kimpese Training School. Belgian Congo being under the Belgian Government, French is commonly used and hence the nomenclature. The institution has been conducted jointly by British and American Baptists for a quarter of a century, but during the past summer plans have been inaugurated for including the Swedish mission as a full partner in the coöperation. This will extend the effectiveness of the international and interdenominational coöperation of this institution. While in Congo, I came in contact with able young leaders in many parts of the great colony who are the product of the school at Kimpese."

ANOTHER PICTURE BY REV. GEORGE W. CARPENTER OF CONGO BOYS USING MODERN SCIENTIFIC EQUIPMENT

DORMITORIES, WEST CHINA UNION UNIVERSITY, WITH UNIVERSITY HERD OF IMPROVED COWS IN THE FOREGROUND

From letter referring to Agricultural Missions Foundation:

"Having watched the work of this Foundation from its beginning and being somewhat familiar with the discussions and interests which led to its creation, I have come to feel that it is an agency of very great immediate value and of much greater potentialities. It has associated in itself strong American interests never before converged on such an international effort and it is directing its energies toward the ultimate bases of better living in the mission lands. I would be amazed at the influence which it has exerted with meager resources were it not for my belief in the extraordinary vitality of its aims."

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SUBJECT TO CHANGE

If a particular reader of this budget issue of THE CHURCH MONTHLY is inclined to ask for more comprehensive and revealing material concerning the situation on the mission fields than is here presented we would offer the following statement of Dr. A. L. Warnshuis of the International Missionary Council in a paragraph lifted from a recent letter.

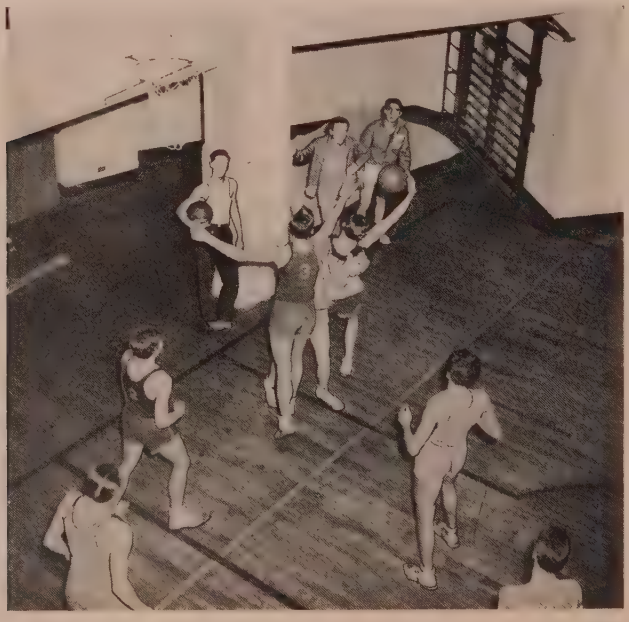
"It is not possible to give you any satisfactory statement that would give a complete story of the results of the decline in missionary giving. There are more than one hundred missionary societies in the United States and Canada and each society is dealing with the problem in its own way. I do not know of any summary that has been prepared that would exhibit what has happened in the withdrawal of missionaries or the closing of enterprises. Furthermore, there has been some advance in the self-support of missionary work abroad and this would need to be taken into account in any estimate of developments of recent years.

"We have recently undertaken to make a statistical survey of the world-wide work of the church. This will be comparable to the statistics in the World Missionary Atlas published in 1925. This task will require not less than two years for its completion. By then we hope to have some figures that are authoritative."

BOYS AND YOUNG MEN OF HARLEM

Through the coöperation of various welfare groups at work in our general neighborhood here in upper Manhattan many hundreds of boys and young men and young women come and go in our building each week, using our classrooms, gymnasium, bowling alleys, the playground and other facilities. Among these organizations with which we cooperate the Uptown Branch of the Y. M. C. A. is one of the most active. The following "write-up" will acquaint our readers with something of the technique of getting these groups together and give some idea of the very human situation with which we are dealing. The illustration is taken from a photograph of boys at play in our gymnasium. To you who find here a satisfying place of worship and meditation and to whom the church is primarily a means to that end we recommend this other sphere of usefulness which invites groups of lusty active youth off the streets into the warm welcome of our parish home. In other years that lie ahead many who now come for recreation and companionship will move over into our places and think then, as we do now, in terms of worship and meditation.

Bill Smith was one of thousands of young men in the area in Harlem south of 125th Street who, to say the least, had not solved his leisure problems satisfactorily. The game he liked best was stick ball, one of the most popular sports of youth in the metropolis. But stick ball as played in the street, the principal place available, is not allowed by law. Players are continually annoyed by police interference.



Leaders of the Uptown Y. M. C. A.

are keen observers of youth situations. One of them struck up an acquaintance with Bill Smith, member of a group that played stick ball regularly

"It's hard luck to have your sport spoiled this way," said the Y leader.

"I'll say so," Bill replied.

"I think I could get some park space assigned to your group if you would like to use it," the leader volunteered.

"That would be great," said Bill. "I will be responsible for getting the whole gang."

What happened next was the organization of this gang into a stick ball club called the "White Owls." They held meetings, adopted by-laws, elected officers. Stick ball and other sports for them changed gradually from a gang basis to a club basis, as it did for other groups. The park space was secured. Stick ball leagues were organized; also football, baseball, and tennis.

In the winter, interests changed to basket-ball and other activities. A gymnasium in a church in the community was made available. Now clubs collected dues, purchased uniforms, discussed sportsmanship and had a lot of fun. They conducted social events, dances, bridge parties. They also got together for debates and entertainments.

They learned how to behave like honorable men while participating in all these activities as contrasted with being prospective gangsters. And good character developed as they enjoyed these relationships.

This illustrates the type of work being done by the Uptown Y. M. C. A. It is a type lacking in spectacular features but represents the sort of program which helps potential criminals to develop into useful citizens. Here is a program unusually vital to the future of our city.

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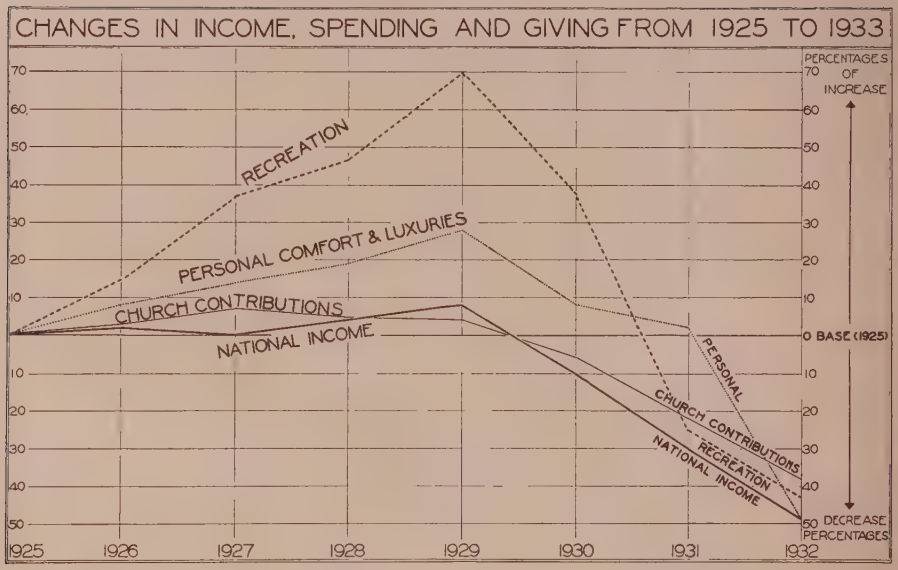
MANHATTANVILLE DAY NURSERY "ORCHESTRA"



Curves!

From 1929 on the curve of "National Income" took a downward trend that registered a 55% decrease by 1932.

Church contributions followed the line of declining income with devastating fidelity; save that they showed a remarkable anticipatory attitude by starting down the grade in 1927 and so had a two-year start on the income curve. Now they have gone well below the 50% mark and there is no assurance in the available figures that the end is in sight.

Why is The Riverside Church interested in these "curves"?

Frankly, we are hoping—hoping that our members and supporters will take seriously the implications of any slight upward adjustment of the curve of their own incomes. And we are hoping, too, that there may be some anticipatory quality in our experience at this end of the curve even as there was at the beginning and that the gifts of our people may register their faith in the future even as they would be bound to reflect proportionately the actual increases in income when and as they may appear.

EXTRA-BUDGET BENEVOLENCES

More than one hundred and fifty different philanthropic, benevolent, welfare, and missionary organizations or activities not sharing in our regular budget during the past year nevertheless received contributions through us. The total sum thus contributed by our members and friends who routed their benefactions through us amounted to $25,668.05. These gifts included sums ranging from $2.00 from one friend to go to the New York Tuberculosis Association to a subscription of $2,236 for the National Vespers Radio Hour, one for $1,000 for the Greater New York Federation of Churches, and still another for $130 to the New York Times One Hundred Neediest Cases.

These gifts, large and small, go far toward expressing the attitude and disposition of the church as represented in the interests of our members and friends. The long list of benefactions thus bestowed makes a very human and appealing exhibit. Here we have opportunity as a church to share in many worthy enterprises which we would not be justified in assuming as obligations in our *missionary* program but which reach down deep into the life of our city and of the country. Too long and too exclusively the church has held aloof from helpful coöperation save in projects which were initiated or sponsored on a definitely religious basis, or even worse, on a denominational basis. Such an attitude has made it possible for a city-wide project like the typical "community chest" to get the support of practically the entire citizenry of a given municipality, its business and fraternal organizations, and other institutions, and not have a single church, as such, come forward with even an encouraging word, to say nothing of a contribution. Such things ought not to be. To save herself as an integral part of American life the church must have a hand, and a cordial hand, in what the people themselves sacrifice for, believe in, and support.

It is this bracket in our benevolence plan which gives meaning and significance to our statement that in setting up the principle of designations in its own budget of benevolences the church recognizes the right of individual members to do the same thing, emphasizing of course the obvious responsibility of public-minded parishioners for the budget which is definitely the responsibility of the church itself. Certainly no one would be disposed to give through the church who was not disposed also to give to the church.

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MEN OF CONGO DIGGING THE TAOL RACE FOR THE KIMPESE POWER PLANT.

Examples of the Coöperation of The Four Riverside District Social

Based on Reports of Last

Name and Address of Agency	Services Rendered		Staff		Average Cost Per Person
	Type	No. Affected	Size	Average Salaries	
Henry Street Visiting Nurse Service Morningside Branch 103 West 110th Street MO 2-9351	Nurses' Visits Mothers' Clubs	7,240 Cases 35,542 Visits 1,178 Patients	13	$1,750 per Year	$1.07 per Visit
Manhattanville Day Nursery 131st St. and Old Broadway AU 3-3818	Day Care and Training of Children Mothers' Clubs	175 115 Members	12	$10 to $150 per Month	$0.50 per Day
Children's Health Service N. Y. Diet Kitchen Assn. 10 Moylan Place MO 2-8430	Diet and Health Clinics Home Visits Mothers' Clubs	1,774 (Children Different) 1,331 (Mothers Different)	1 3 2 5	(Dr.) $35 per Month $65 to $130 per Mo. Emergency Work Div. Volunteers	$1.24 per Month
Union Neighborhood Center 3109 Broadway UN 4-9539	Boys' and Girls' Clubs Other Activities	275 250	6 5 2	$10 to $55 per Mo. Emergency Work Div. F.E.R.A.	$4.00 per Year

Riverside Church in Community Projects

Agencies Now in Urgent Need

Fiscal Year 1934-1935

Budget			Present Financial Status	Other Agencies Concerned
	Provided	*To Be*		*For Information and Coöperation*
Total	*by Clients*	*Raised*		
$38,200	About 1/3	Over $25,000 Yearly	Unless city drive for $550,000 is a success, some cases will have to be refused help.	Family Welfare Agencies Home Relief Social Service Exchange All Schools Catholic and Protestant Churches Hospitals
(Riverside Church Benevolence Budget participated in the sum of $750 this year.)				
$20,000	$1,600	$18,400 Yearly	Board has sold *some* securities. Balance in treasury will last six weeks.	Family Welfare Agencies Health Stations Churches Hebrew Orphanage Sacred Heart Academy Hospitals Visiting Nurses Children's Aid Society Children's Welfare Federation Social Service Exchange
(Riverside Church Benevolence Budget participated in the sum of $2000 this year.)				
$5,316	About 1/30	About $3,600 Yearly	City Diet Kitchen Assn. must close agencies lacking local support. This one threatened.	Welfare Council Children's Welfare Federation Family Welfare Agencies Hospitals Churches Dispensaries Department of Health
(Riverside Church Benevolence Budget participated in the sum of $200 this year.)				
$2,000	$20	$1,980	$1800 pledged by Union faculty and students. Some pledges unpaid. $200 unpledged—must close early if not raised.	Civil Works Administration Public Welfare Department F.E.R.A. Crime Prevention Bureau Teachers College New College Union Theological Seminary Churches Manhattanville Summer Play Schools Herald Tribune Fresh Air Fund
(Riverside Church Benevolence Budget participated in the sum of $200 this year.)				

The Church Monthly

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"IT SHALL BE GIVEN UNTO YOU"

In this issue of THE CHURCH MONTHLY we are presenting the budget of the church for the fiscal year May 1, 1936 to April 30, 1937. As always it is a budget which includes both the current expense and the benevolence items. The particular emphasis which we are this year laying upon the benevolence side is due to two things, namely, the fact that available funds for missionary and benevolent objects have declined radically in recent years and the fact that we are beginning with this budget to operate upon the new plan of benevolences which is explained fully elsewhere in this issue.

The current expense budget remains essentially at last year's figure with the understanding that if and as prospective receipts from the gifts of our people and from invested funds, these being our two sources of income, warrant our doing so we will provide certain additional and much needed leadership in our recreational program and to help with the young people and the Church School.

When a pledge is made to our budget, whether it is specifically given to the benevolence budget or sent to the general budget with the understanding that some part of it will be allocated to benevolences, the donor may rest assured that it will ultimately be used in some project with which The Riverside Church is definitely acquainted and of which it thoroughly approves. We propose to keep in touch with and to be as intelligent about our benevolence projects, wherever in the world they may be located, as we hope to be about the program that is carried on here in our own building.

BOOK AND PAMPHLET SERVICE OF
The Church Monthly

Books by Dr. Harry Emerson Fosdick are listed below. Any book will be sent postpaid by THE CHURCH MONTHLY on the receipt of the list price.

The Second Mile	$0.75	Twelve Tests of Character	$1.50
The Manhood of the Master	1.35	Christianity and Progress	1.00
The Assurance of Immortality	1.00	The Modern Use of the Bible	1.00
The Meaning of Prayer	1.35	Adventurous Religion	1.00
The Meaning of Faith	1.35	As I See Religion	1.80
The Meaning of Service	1.35	The Hope of the World	1.50
Pilgrimage to Palestine	1.00	The Secret of Victorious Living	1.50

Dr. Fosdick's latest book of sermons—The Power to See It Through . . . $1.50

Some of Dr. Fosdick's sermons are published in pamphlet form for wider distribution than is possible through THE CHURCH MONTHLY. Most of the sermons have appeared previously in the magazine; a few not having been printed elsewhere. The price of the pamphlets is ten cents each. They will be mailed postpaid in quantities of five or more, or you may order any twenty sermons for $1.50.

Our Moral Muddle
Handicapped Lives
Be Still and Know
Moral Independence
The Mystery of Life
The Unknown Soldier
Overcoming the World
Decisions of Character
The Ghost of a Chance
Pull Yourself Together
The Personality of Jesus
The High Uses of Trouble
What Are You Standing For?
The High Uses of Serenity
How Much Do We Want Peace?
The Practical Use of Faith
What Do You Say to Yourself?
Christianity More Than Duty
Christianity's Supreme Rival
Superficial Optimists, the Peril of a Serious Time
Through the Social Gospel Into Personal Religion
A Fundamentalist Sermon by a Modernist Preacher
Service of Religious Faith to Mental Health
Christianity's Stake in the Social Situation
The Church Must Go Beyond Modernism
A Little Morality is a Dangerous Thing
The Ethical Foundations of Prosperity
Six Ways to Tell Right From Wrong
What Is the Matter With Preaching?
Christ and the Inferiority Complex
No Man Need Stay the Way He Is
Let's All Give in to Temptation
The Power of a Great Tradition
Making the Best of a Bad Mess
An Interpretation of Pacifism
The Soul's Invincible Surmise
When Life Goes All to Pieces
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